ELIGIOUS INTELLIGENCE.

Movements-M nisterial Chat by the Way.

Synagogue Worship-Moody in

PROGRAMME OF SERVICES.

At the Harvard Rooms this afternoon and evening the Spiritualists will be instructed by Mrs. Briggs. Wilson will address another society in Republipan Hall.

he Rev. William Lloyd will speak of "The Pilgrim Journey" in the morning and of "The Shortness of 'ime' in the evening.

The Rev. Fred Beil will preach on "Killing Time"

this morning, and "Weighed in the Balance and Found Vanting" this evening in the Academy of Music,

"The Expiring Year" and "The Glants of Genesis" will occupy the Rev. C. P. McCarthy and the American Free Church to-day. J. E. Searles will deliver a valedictory to the

ar this morning in Willett street Methodist Epis-:hurch, and will preach a watch night sermon a The Locust, Canker Worm, Caterpillar" will be sected this morning in Spring street Presbyterian

urch by Rev. Alfred Moment. "Thoughts Suggested

the Dying Year" will be given in the evening. ular meeting in Cooper Institute Hall this afternoon. In All Saints' Protestant Episcopal church the Rev. W. N. Dunnell will preach at the usual hours to-day, In Chickering Hall this morning the Rev. Samue Colcord will preach on "God's Great Love," and this afternoon on the text, "Lord let it alone this year

At the Free Tabernacle Methodist Episcopal church the Rev. E. S. Bishop will preach this morning, and in the evening a praise and prayer and watch night

"Id Years" and "The Year's Coronet" will be considered by Dr. Armitage to-day in the Fifth avenue

In the Brooklyn Tabernacle the Rev. T. DeWitt Talmage will preach this morning on "The Destruction of the Brooklyn Theatre." In Bleecker street Universalist church the Rev. E.

Sweetser will ask this morning "What is your Lust" and this evening will discuss "Universalism and Cathrin Schertz will speak in the Christian Israelite

sanctuary this evening on the ingathering of Israel In the Church of the Advent Dr. Samuel Osgood

will preach this morning.
"The Pilgrimage of Life" will be discussed by Rev. J. D. Herr in the Central Baptist church this morning Sabbath school anniversary in the evening.

The Rev. James M. Pullman will preach a New Year's sermon this morning, and will speak of "The Terms of Restoration" in the evening.

Dr. Deems will preach in the Church of the Stran-

gers at the usual hours to-day. In Eighteenth street Methodist Episcopal church the

Rev. W. F. Hattleid will preach on "The Old Year"

The First Reformed Episcopal church will be ministered to to-day by Rev. W. T. Sabine. To-morrow morning a meeting for prayer will be held by this This morning and evening, at the usual hours, the Rev. E. S. Widdemer will officiate and preach in the

Church of the Reconciliation.

The Rev. N. L. Rowell will preach in the Free Bapist church this morning on "Accounts Examined,"

and this evening on "Timely Seeking." the Fourteenth street Presbyterian church will have ministrations of Rev. F. H. Marling this morning

and evening. tre, Conn., will preach in Madison avenue Reformed church, and this afternoon the Rev. William Lloyd,

Dr. Rambaut, of Brooklyn, will preach in the Pil' grim Baptist church this morning and evening. Rev. Joseph R. Kerr, of the Fourth Presbyterian arch, will preach this evening on "The Trespass

rev. H. W. Knapp, D. D., will preach to Laight street Baptist church this morning on "God's Wit-eses," and this evening on "Condemned, but Under

Reprieve."
In the Sixth avenue Reformed church the Rev. Will-In Stanton street Baptist church the Rev. W. H. Leavell will preach this morning on "Retrospection,

The usual services (five) will be held to-day at St. Ignatius' Protestant Episcopal church, at which Rev.

This morning the Rev. Dr. Crawford will preach in . James' Methodist Episcopai church, Harlem, and the watch night service the Rev. W. R. Davis will

The Spiritualists will have a meeting for experience Republican Hall this evening.
Dr. John Cotton Smith will deliver the last lecture

in his course on the "Past and Future of the Republic in the Church of the Ascension this afternoon, his sub-ject being "The Coming Century of the Republic." and evening in the Tabernacie Baptist church.

The Rev. Carlos Martyn will preach in Thirty-fourth

street Reformed church this morning. A Sunday school anniversary will be held in the evening. Rev. J. H. Lightbourn will preach to-night in Seventeenth street Methodist Episcopal church.

The Rev. J. J. Muir will preach in Macdongal street Baptist church this morning on "Crucified with Christ," and in the evening on "I emperance and the The Rev. George H. Hepworth will preach this

morning in the Church of the Disciples on "The Old Year and the New Year," and in the evening will de-

w Year's Day is a good time in which to lay aside "rags of unrighteousness" and put on the "beausiful garments" of a better life. Your "Happy New Year" ought to come from the

irt when you are talking to a rich man, and from our pocket when you are talking to a poor one. With the old year let all your animosities die out. There is no more useless old lumber than a feud. The

ther. The members of a Baptist church in Kentucky have been calling their minister pet names. Brotherly love no longer continues, and they publish a circular in which they speak of him as "a thief and a robber." The greatest of these is charity.

Camp stools are to be taken out of the churches. This will make a great difference in the audiences at some places of worship, but in a great majority of cases the law is entirely unnecessary.

These high winds make us think of the poor frost bitten sailors. Perhaps those who have pienty of "sea room" are pitying us who are aitpring on try sidewalks and making forcible remarks thereon. William Pitt is the author of the familiar lines which sug-

A strong nor'wester's blowing, Bill; Hark! don't you hear it rose now? Lord aclp 'em, how I pities them Unhappy felks on shore now.

When Rev. James A. Waish bought twenty tons of coal, twenty sheep and a cart load of groceries, and distributed them among the poor on Christmas morn-ing, he showed that he had studies theology to some purpose. Religiou is not only adapted to preaching, but may also be practised without injury. A loaf of bread given to a starving man is one of the strongest

possible evidences of the divine origin of Christianity. Zion't Herald seems to have a large quantity of oil of vitriol mixed with its printer's ink. It is like a subjects but one. He could talk learnedly of astronomy or psychology, but if you asked him what he had for dinner his eyes flashed fire as he answered, .- Mobnails, sir; we have them fried, stewed, roasted

and broiled. I have never eaten anything in this in temper until you mention the words 'Roman Cath, Then it takes down its large dictionary and picks out all the hard phrases. It says, "The Jesuit is the incarnation of evil in the guise of religion;" and again, "He is almost the only man whose word you cannot trust." This phraseology is indicative of undue excitement, and we recommend a spoonful of the soothing syrup of Christian charity. If the editor of that journal will look again he will find that there is no flock in the world that consists

iolely of black sheep.

It is said that the Rev. W. Vandemark, of California. is to act the part of Hamlet in one of the city theatres. In that case, of course, his pulpit will be occupied by the Ghost. It is too much to ask of any clergyman that he shall play in "Hamlet" every night and at two matinees and then preach on Sunday. The people have such a strong sympathy for him that they refuse to go and hear him preach, and demand that he shall "give himself a rest" on Sunday that he may prepare or the strictly clerical and arduous duties of the greenom and the stage. The people are very considerate

The Widow Van Cott, as she is called, is something of a sensational preacher. Women have always said hat they wanted to get into the various professions in order to introduce a refining influence. We exoulpit she would win souls by her gentle persuasion, and that her eloquence would be as delicate as the notes of a harp. Imagine her, then, dramstizing the 'Ninety and Nine," running round the pulpit in a frantic way, as though it were a mountain pass, and looking wildly over the audience, as though they were the trees of a forest, with here and there a hyens one astray. To introduce the arts of the theatre into the church is simply to make religion a kind of low St. Paul was right when he told women to keep still.

The number of men who labor under the delusion that they have solved the problem of the universe is very large. Curiously enough they are generally men of less than ordinary ability. We have just received a long' circular from one of these persons whom the world neglects, in which it is distinctly proven by twenty propositions, badly and illogisally stated, that Newton and Bacon were dwarfs, and that it was reserved for Dr. Treat to discover the only contine turtle on whose back the universe is built Every literary man is teased and pestered to the brink of despair by seif-elected philosophers, who have seen everything in a dream and want to bore somebody with the details. Littérateurs and clergymen will b compelled ere long to have a sign on their front door, "Men who know everything and are anxious to tell it well please pass on.

Very few people are aware of the good which Jerry McAulev is uoing in the Water Street Mission. Once a 'rough' himself he preaches to roughs, and withou even the most distant reference to English grammar Everybody understands what he means, though, when ne says, "Boys, I was once as bad off as you, but now see what a good coat I've got on. So much for relig ion. Come along and get it. There's enough for the whole crowd."

There has been considerable excitement in Presbyerian circles over the fact that Rev. Mr. See allowed women to occupy his pulpit. It has not yet abated. The Presbytery tried to avoid pushing the matter to trial. They begged the parties interested to withdraw their complaint, which they all did except Mr. See, who insists that he will be tried, and, if guilty, condemned. He said that St. Paul's command is that women shall not "babble," not that they shall not "preach." At this Rev. Mr. Craven, who was by no neans craven in his manner, became excited, and said, in short, that the word which is translated "preach," and which Mr. See interprets "babble," occurs 297 times in the New Testament, and that he will bet—he o be paid before sundown, that it don't mean "babble" in a single case. These little clerical squabble are very entertaining. They show that the human nature of clergymen is indeed sanctified; for whereas n a political misunderstanding of the same broadest and most vivid English words would be hurled recklessly at each other, in these occlesiastical disturbances the mildest expletives are used, and vast deal of circumlocution is resorted to, in order to express what a worldly man would say in one short clerical line but if you look at the flashing eve you man for just five minutes, that he might do justice to

the subject and in the proper language.

At Council Bluffs they have a genuine sensation. A little while ago some "mejums" were sitting for what they could get, when, behold, a lovely little girl, dead, of course, came into the room and presented the com-pany with a large piece of candy. Whether the candy whether it was purloined from an earthly manufact turer of sweets, is not known. To suppose that the angel stole the candy is difficult, and to suppose that the candy was made in heaven is also difficult. We are in great trouble of mind about the whole matter. The lunny part of the story is that when the candy held in the hand the animal heat changes it to the shape of a beautiful rose, and when it cools off it is only an ordinary stick of peppermint. The mediums declare that they never, no never, saw such conclusive proof of the soul's immortality. What a delight it must be to gaze in rapt wonder and awe on a penny stick of peppermint which came directly from the other side of Jordan. Not all the gulls in the world

until you put a roast turkey on the table. He can un-derstand what you mean when you talk about religion you will give him a kind of object lesson and show nim that your religion is to give of your plenty to every poor man you know.

It we have a peculiar horror in our inmost being it is for the man who gathers vital statistics in order to build some theory thereon. There is a gentleman in the far West who must be a living interrogation point, for he sends out a circular with eight pages of ques ions in it. He wants you to tell him the size of your head "from centre of ears around top of head and under chie" and various other things, such as the "length of hand," the "strength of ancestors" and the "hour at which you retire." We are so glad that the gentieman whose curiosity seems to be so unexcited does not reside in this neighbordaily visit from a man who is gathering statisticswho comes into your presence with a large roll of manuscripts under his arm and throws as many ques tions at you in a given time as a mitrailleuse does ing stones into the faces of the foe, was "a thing o beauty and a joy forever" in the comparison. When see such a man coming up our front steps we always send word that we have just quietly breathed our last; but he is never satisfied, for he instantly takes out paper and pencil and asks the servant who we died of, and whether the rest of the family have any symptoms of the same disease. Alas! there are only two classes of men-the borer and the bored

The old custom of watching the old year out and the new year in, adopted by the Methodists from the ancients more than a century ago, has found favor with toted many a revival season in the Methodist Episco pai churches which has extended far into the spring nd has led many souls to lead new lives and to trus in the Lord Jesus Christ for salvation. And very the United States, so that in a century it has grown from a handful to be the largest denomination in the of whom were added during the year now closing whatever there is good or practical in that Church has been adopted in one form or another by other denominations and to-night brs. Tyng. Jr., and Sabine, Episcopalians; Dr. Ludiow, Reiorned, and Drs. Hastings, Hunter and Robinson, Presbyterians, will unite with Dr. Hepworth in holding a watch night service in the Church of the Daciples. It cannot tail to be interesting and products, Similar services will be held also in Bediord street Methousis Episcopal church, in Asbury church, Washington square; in St. Paul's, St. John's and St. James' Methodist Episcopal curreches; in Alean and Willett street churches, in Seventeenth street the thodist Episcopal curreches, and in Egisteenth street Methodist Episcopal church.

In Brooklyn watch night services will be held in Warren and Fieet street churches; in De Kabb avenue and Embury (Herkimer street and Schenectady avenue) churches; at the rooms of the Young Men's Christian Association, at which Dr. ingus and sir. Wemmin, the Engisen evangoist, and others will take part; at Carrott Park and at the Episcopal Church of the Messah, where Drs. Hall and Baker will lake part; in the Free Methodis church, Fina place Church and Manson place Methodis church, Fina place Church and Whatever there is good or practical in that Church has

Methodist churches. Watch night services will be held also in Sanda street Methodist Episcopal church, and in Washington street and York sirest Methodist Episcopal churches. In nearly all of those churches in New York and Brooklyn the services commence at nine o'clock, a few have fixed the time at half-past nine, and one or two at ten P. M. The exercises in most cases consist of a prayer meeting, a love least, a sermon and a consecration meeting in the order given. But in some this order will be modified, and addresses will take the place of sermons and be interspersed through the evening.

MOODY'S VISIT TO BOSTON. PREPARATIONS TO RECEIVE HIM--CRITICISMS

ON THE EXPENSIVENESS OF HIS MINISTRY-WHY THIS WASTE?-HIS WORK IN CHICAGO. Moody and Sankey, who have finished in Chicago and are resting through the holidays, will be in Boston to open the campaign there. They come hither from Chicago, where they have spent the last three months or more laboring with great success. Early last summer Mr. Moody took a look over the field, called a meeting of the pastors of that city, and, after consultation and a full discussion of the pros and cons in the case, decided to commence operations there about January 1. There seems to be a very hearty co-operation among the evangelical Christians of Boston in preparing for Mr. Moody's labors in that city. Some the Episcopal clergymen join in the work, showing a highly commendable liberality and warmth of feeling. Three-quarters of the partition between the sects is ice which will stand any amount of theological battering, but which genuine religious fervor will melt. Early in the fall meetings were held to raise the money that should be needed to build a tabernacle and to pro vide for the running expenses of revival meetings for three winter months. At first the people were alow to take hold. The times were hard and business was depressed. Fifty thousand dollars seemed a great deal of money to expend for three months' preaching and singing of two lay evangelists. But the committee having charge of the matter refused to stir uptil the money or negotiable piedges were in hand. That they gained their point may be interred from the fact that the Tabernacle has been completed. It covers an area of 40,000 feet and will seat 6,000 people. Its estimated cost is \$30,000, but its actual cost will probably be \$5,000 or \$10,000 more. There are inquiry and reception rooms on either side of the main audience room, so that visitors will not be required to cross the street as they were in Brooklyn to hold private conversation with the evangelists. The Tabernacle is an iron structure on a brick loundation, and very possibly it may be retained for some time as a public half after the evangelists shall leave it, and the committee by that means receive some financial return for their outlay. The jocation is in the south end of Boston, in the midst of churches that are only half filled on the Sabbath, and whose pastors are anxiously awaiting the arrival of the evangelists to do their work for them. But unless they look out and take hold of the work themselves with both hands the winter crusaae will leave a dozen of those churches with less vitality than they have at present. The floors of the Tabernacle rest aimost wholly upon the ground and the people will be obliged to descend several steps to reach them. There will be no danger from fire, and at every step in its progress the salety of the audiences has been consulted. were slow to take hold. The times were hard

But such an expenditure of money and time and patience, and hope, has not been without its effect already apon the city. One Episcopal elergyman has preached a sermon against the folly of spending \$50,000 in this way instead of disposing of that amount of money in some such way as this which he suggested:—To two tops coal to each of \$50 families. \$6,500 One barrel of flour to each of \$500 families at \$7.3,500 To three months' rent to each of 500 families. 15,000 To 1,000 pairs of shoes, at \$2 cach. 4,000 To 1,000 shawis, at \$3 each. 3,000 To 1,000 overcounts, at \$10 each. 10,000 To 30,000 yards calico for 3,000 dresses. 3,000 To bed clothing for 500 families, \$10 each. 5,000

thinks that the revival that that city needs most is one of "pure religion" that shall be pervasive and powerful enough to reach and suir to its prolounder depths the popular heart. We have had too many partial and superficial excitements, it says, but too lew revivals reaching down, through the influence of the Holy Ghost, deep into the very loundations of society. The Congregationalisi, while it supports the evangelistic movement, thinks that such preaching as Mr. Moody's needs a certain intellectual and spiritual atmosphere as a condition, especially in such a place as Boston; and that atmosphere, it thinks, Mr. Cook is supplying. The succession of these brethren it takes as an ordering of God's good providence; and it sees in it some special augury of great blessings in store for the churches. More han one builder is needed to rage the spiritual house; and the relation between stone mason, carpenter and inisher, it is well to discern and keep in mind.

The meetings of Messrs Moody and Sankey in Chicago have been successful in about the same measure as their meetings in other cities. They popularize religious exercises for a portion of the community, and they are helpful to a class of ministers, bred in schools, to whom a revival is a miracle rarely performed. In our ministry, says the Methodiat (New York), no such pasiors exist. Our preaeners serve before the mast, and know how to manage a prayer meeting before they can compose a sernion. As a means of extending the use of a diluted extract of Methodism among other less revivalistic denominations those great meetings are doubtiess very useful. But when we come to the substantial results an ordicary Methodisis or Baptist series of extra meetings usually bears a richer harvest than one of these excellent brethren should now take a less expensive and labored religious demonstrations, in our judgment these demonstrations have accomplished their mission, and the services of those excellent brethren should now take a less expensive and revival meetings with which

A CHURCH ENTERTAINMENT.

In St. Bernard's Hall, connected with St. Bernard's Roman Catholic church in West Fourteenth street, beween Eighth and Ninth avenues, there is being cele rated by the children of the parish what is called the Christmas Cantata. Is commenced on the night of Christmas, and will continue every evening till next Christmas, and will continue every evening till next sunday. The cantata consists of a number of hymns sung by the children in costume. The scope of the birth of the Saviour in the crib in Bethichem is beautifully put upon the stage. A number of wax figures representing the Saviour, the Virgin and St. Joseph are also there, while the children take the part of the Magit and the attendant angels. The proceeds of this rengious dramatic entertainment are for the benefit of St. Bernard's church.

SYNAGOGUE WORSHIP.

THE DOCTRINE OF IMMORTALITY FOUNDED IN SCRIPTURE AND REASON-DISCOURSE BY REV.

H. S. J COHE. All life, said Mr. Jacobs yesterday in the Thirtyfourth street synapogue, is a mere journey. We go
the way of all earth and we see this truth depicted before our eyes in every step we make on the read of
our earthly existence. You cannot go anywhere that
you do not perceive the words of Solomon, the wise
King of Israel, verified—"Man goeth to his long
home and the mourners go about the streets." The
infant and the robust man and woman are slike
anatched away as in a moment, while all these around All life, said Mr. Jacobs yesterday in the Thirtymiant and the robust man and woman are slike

them, acquaintances and friends, are in tears. The aged man and woman drop off also, as in a moment, where the wicked cease from troubling and the weary are at rest. And you turn again and again to the Scriptures and see the same truth repeated over and over that we go the way of all the earth. You see it in the ing before Solomon, his son, in the last moment of the great King's life, and he gives counsel and advice to the young man who was to be his successor to the throne of Israel, in words following the text, IL Kings, it., 2.

LIFE IS A JOURNET.

Life is a journey, Mr. Jacobs repeated, and death is the apparent goal of all earthly existence. We walk awhile in this dangerous path whose end is the grave. And it seems to be inscribed on all things, "A heap of dust thou art and all that thou shalt be." But while the absolute facts of death and decay are thus belore us in the experiences of every day, what are the lessons which this broad truth should bring to our minds? They indicate and teach first, the nothingness of all earthly business. A man spends his years gathering up wealth; but he never thinks, with the royal psaimist, I go the way of all the earth, and had he all the wealth of Crosus he could not buy one moment of time in which to live. And then the votaries of fashion in the midst of their gayety and excitement are liable to be cut off in a moment and go the way of all the earth, but this fact rarely if ever troubles them. But we learn another lesson from the inequalities of life over which we grieve, and it our grief the messenger comes to tell us that we too must shortly go the way of all the earth, but when that end is to be reached divine love has wisely withheld from our vision.

THE GRAYE IS NOT THE END OF LIFE. And it seems to be inscribed on all things, "A heap of

carth, but when that end is to be reached divine love has wisely withheld from our vision.

THE GRAVE IS NOT THE END OF LIFE.

But I want to tell you to-day, said the preacher, that the grave is not the end of life; that there is a something within us which bids us look for something real and permanent beyond this earthly sphere. Death and hie are thus insaed together and we shall live beyond the grave. Judaism and the doctrine of the soul's immeriality are so blended together that you cannot diverce them. And this idea of immortality does not rest upon the 'pse dixid of any murividual or set of men, but is based on the word of God and reason.

The spirit of man lives eternally, and the reunion of body and spirit will take place beyond the grave. But some of you will ask, Why did not Moses include it among the motives or rewards of obedience to the divine law? That was not necessary. It was well understood, and indeed it is more than hinted at in the Mosaic legislation. But in the time of Moses the Israelites were too gross-manded and worldly to be influenced by such considerations. But have you not noticed that there is not a single command in the Mosaic law that we are to believe in God? Nevertheless, the facts and principles of their lives showed that the Hebrews believed in God, and hence there was no need of special legislation on this point. Nother was it necessary to enforce belief in the doctrine of the soul's immortality. There is a necessity for such a faith in the very nature of man. When the Creator made man He breathed into his nostrik the breath of life, and man became a living soul, But of the others, it is said that they were created mere animal existences. Mr. Jacobs here quoted texts of Scripture in support of his position, such as:—"Our soul's link by light shall we see light," &c. He regretted that there are men who have a nominal connection with and a name in Israel to-day who deny the variety or the striptices, but they are few and

authority of the Scriptures; but they are few and feeble and have no influence over nor following among the people.

THE TESTIMONY OF REASON.

But reason teaches us that the immortality of the soul must be an absolute truth, for were it not so all difference between virtue and vice, good and evil, mortality and immortality, would cease, and the injustice of all human and divine legislation would be apparent. Reason bids us, as a matter of necessity, to hold on to this doctrine and cling to it with an abiding faith. And there is an instinct in man which bids him hope and look for a hereafter. There is an instinct in man which bids him consider himself something nigher and grander and nobler than the \$\phi_{\text{east}}\$ that perish. We must hope for joys that are sublimer than those that come to us here. We must not consider himself something nigher and consider those that are lost to us as lost forever, but as simply parted for a time, and by and by we shall see them in the presence of our Father and our God. Immortality is a common hope of all mankind; death is the end of the journey of all mankind; but it is not the end of numanity. Judaism is wide in its teachings and catholic in its doctrines, and it teaches that the righteous of all the nations of the earth will be partickers of the birse of heaven. This is the losson that shall land us in eternity and we shall reach the goal of life in another and better sphere than this. The Taimud teaches, too, that the righteous when they are dead are considered as if they were living. Perish the idea that while here below we are to be the sport of fortune and that this is to be the end of us—that there is no place in which the inequalities of life shall be rectified. But while we go the way of all the earth, let us nope and believe that the end shall be at God's right hand, where there are pleasures evermore.

MINISTERIAL MOVEMENTS. PRESETTERIAN.

The Rev. W. O. Nicholson has been chosen success

phentown, N. Y.
Mr. George E. Gowdy was ordained and installed pastor of the Second Presbyterian church, of Greenfield, Ohio, a few days ago.

RAPTIST.

Calls have been accepted by Rev. C. Townsend to Towlesville, N. Y.; by Rev. D. A. Peck to Grapesville,

Towlesville, N. Y.; by Rev. D. A. Feek to orapesvine, N. Y.

Rev. P. R. Smith, pastor of the Mount Pisgah Baptist church (colored), of Jersey City Heights, has closed the church, and, with the assistance of its officers, has sold the furniture to assist in paying its debts. Mr. Smith says he only received \$2 during the year he labored in the church. We have heard of unprofitable vineyards and this seems to be one of them.

Mr. George Winters was ordained and installed pastor of the East Union Baptist church, Pennsylvania, a few days ago. The Rev. J. F. Reeves, of Columbus, has received a call to the care of the Tuird Baptist church, Atlanta,

a. Rev. C. K. Bunnell, late of Woodhull, has moved to anistee, and expects to devote himself to the Master's

Rev. C. K. Bunnell, late of Woodhull, has moved to Canisteo, and expects to devote himself to the Master's work there.

The Rev. J. M. Whitehead, having closed a six year pastorate with the North Star church, Chicago, takes charge of the church at South Beividere, Ill.

The Rev. J. J. Irving, owing to the financial embarrassments of the Western avenus church, Chicago, has resigned.

Rev. L. C. Brickhouse has accepted a call to the pastorate of the church at Plymouth.

LIBERAL CHRISTIANS.

Rev. John Andrew has resigned charge of All Souls' church, at Newark, N. J. Unitarian sm odes not flourish in that State any better than in New York.

Rev. W. T. Clarke, recently editor of the Golden Age, and now on the New York Graphic, retires from the Unitarian ministry, and will henceforth devote himself to interary pursuits.

Drs. J. G. Palirey and Orville Dewey are the oldest Unitarian chergymen in the country. They are both cotogenarians.

Rev. John Lyon, formerly of Ware, Mass., commenced his pastoral labors with the Universalist church in Bridgeport, Coan., last Sunday.

The Boston clergymen have formed a Universalist Ministers' Association, with the Rev. I. M. Atwood as president.

The Rev. H. B. Buster leaves his Universalist par-

The Boston ciergymen nave formed a Universalist Ministers' Association, with the Rev. I. M. Alwood as president.

The Rev. H. B. Builer leaves his Universalist parish in Aigona, lowa, after a three years' pastorate. The Rev. Asa Countryman has resigned his pastorate in the Dubuque (lowa) Universalist parish, to take effect February I.

The Rev. J. M. Bailey has resigned his charge at Peoria, Ill., and Rev. S. A. Gardiner, at Galesburg, Ill., has resigned also. The Rev. C. P. Nach, of Rockland, Me., has received a call to the Universalist church at Lewiston, Me.

Rev. Dr. Barry, of Fond du Lac, Wis., recently preached in a Presbyterian church there, and a rumor went out that he had renounced Universalism. He was called to account, and replied that Universalist do not make so much as they should of the cross; that Lencelorth he will preach the cross more than before, but that his opinious respecting the Busi destiny of mea are not changed.

The Vine street church (Congregational) in Boston has extended an invitation to the Rev. A. M. Bradford, of Moutchair, N. J., to become their pastor.

The church in Vergennea, Vt., has given a call to Rev. George E. Hall, of Littleton, Mass.

Rev. T. L. Day has resigned his acting pastorate with the First church in Guillerd, Conn.

Rev. N. T. Blakwsiec has resigned his acting pastorate with the First church in Guillerd, Conn.

Rev. N. T. Blakwsiec has resigned his pastorate of the Congregational churches which are Curistian are Congregational churches which are cut something like saying that all undenominational churches which are cut something else are house."

Rev. J. W. Hubbell, lor seven and a half years pastorate of the College street church,

are pleaty more behind him who will fight the same battle. And he predicts that in a few years the Public Worship Regulation act will become a cad letter on the statute books.

The Rev. G. W. Nelson, associate rector of Grace church, Lexington, Va., has accepted the rectorship of St. John's church, Wytheville, Va., and will enter upon his new field next Sunday.

The Rev. Mr. Ramstord, the English evangelist, is laboring with great success in Grace church, Sandussky, Ohio. His afternoon Rible readings are well attended and the evening services are hearty and inspiring. His labors with the Church of the Holy Trinity here will not soon be forgotten.

Rev. Father Richard, the pastor of St. Anu's church, Detroit, Mich., many years ago, and the only Catholic priest that was ever a member of Congress, was a nephew of the great Bossuet, the learned Bishop of Mesux.

Rev. Father Fitzpatrick, of Westerly, R. L. is to

Meaux.

Rev. Father Fitzpatrick, of Westerly, R. L. is to succeed the late Rev. Father Lynch as pastor of St. Patrick's church in New Haven, and Rev. Father Welch, of Meriden, is to be Vicar General of the Rev. Father Michaud, of St. John, N. B., has left Rev. Father Michaud, of St. John, N. B., has left that mission to take charge of the parish of Buctouche. Dr. J. I. Spalding, S. T. L., of this diocese, has been appointed Bishop of the new See of Peoria, Iti., formed out of the old diocese of Chicago. Dr. Spalding formerly lived in Louisville, Ky., but for the last three years has officiated in New York. He is a nephew of the late Archbishop Spalding, and appears to have inherited the zeal and abilities of his great relative. He is eminent as a popular lecturer and is a good preacher. Very Rev. H. F. Parker, of Parkersburg, W. Va., celebrated his twenty-fifth anniversary in the priest-hood during the past week.

Mr. William Fitzgerald was ordained in St. John's Cathedral, Cleveland, Ohio, a week ago.

REAL ESTATE.

The following sales were effected at the Real Estate Exchange yesterday:-

Court, in foreclosure, F. Smyth referee, a house, with lot 25x100, on Ridge street, west side, 175 feet north of Stanton street, to Matilda Hamen, plaintiff, for \$13,000.

Court, in foreclosure, George P. Smith referee, a house, with lot 25x75, on East Seventy-sixth street, north side, 75 feet west of avenue A, to A. D. Vick to \$7,700.

Scott & Myers sold, by order of the Supreme Court in foreclosure, W. A. Boyd referee, a house, with 16x9% II, on East 130th street, north side, 257 feet of Fifth avenue, to plaintiff for \$9,000.

60th st., n. s., 175 ft. e. of 3d av., 20x100.5; Marcus to Mary Freeman.
61st st., s. s., 155 ft. e. of 3d av., 17x100.5; Michaells Borchardt to Requesta Barents.
61st st., s. s., 155 ft. e. of 3d av., 17x100.5; Sincon Barents to Michaells Borchardt (13,500 ft. e. of 3d av., 17x100.5; Sincon Barents to Michaells Borchardt (13,500 ft. e. of 3d av., 17x100.5; Sincon Barents to Michaells Borchardt (13,500 ft. e. of 3d av., 17x100.5; Sincon Barents to Michaells Borchardt (13,500 ft. e. of 2d av., 20x100.1; George Brettell and wife to Gilbert W. Banker.
60,000 [25tt st., s. s., 130 ft. w. of 2d av., 20x100.1; George Brettell and wife to Gilbert W. Banker.
61 st., n. s., 254 73; it. e. of 7th av., 17.13x100.4; Sarah Burr to James Cuigin.
61 list st., s. s., 210 ft. w. of 2d av., 21x100.1; Gilbert W. Banker and wife to George Brettell.
600 st., n. s., 175 ft. e. of 3d av., 20x100.5; Sincon J. Freeman to Marcus A. Adler.
61 st., n. s., 175 ft. e. of 3d av., 20x100.5; Sincon J. Freeman to Marcus A. Adler.
62 st. st., n. s., 125 ft. e. of 11th sv., 25x100.4; Sincon J. St., 12x100.8; St., 12x100

7,000

The Rev. W. O. Nicholson has been chosen successor to Rev. J. Y. Mitchell in the pastorate of the Franklin street Presbyterian church, Philadelphia. Rev. A. H. Eider, late of McKeesport, Pa., has received a call from the United Presbyterian church of New Lisbon, Ohio.

Rev. G. H. S. Campbell has just taken the pastorate of the Presbyterian church, Phomixville, Pa., and Dr. J. S. Evans, formerly of Brooklyn, has been installed pastor of the Woodside Presbyterian church, New Jersey.

Dr. Asa D. Smith, for the past eleven years President of Dartmouth College, owing to severe and long continued sickness has tendered his resignation. Instead of accepting it the trustees have voted him a vacation in the hope that rest will effect a restoration of health. The Doctor is now seventy-two years of age.

Rev. Albert G. Beebee, formerly of Worcester, has accepted an invitation to supply the church in Ste-9,000 Nom. 1,400 75.000 13,100 17,200

14th st. n. s., 100 ft. w. of 6th av., 20x123.3; George P. Smith (referee) to Marshall O. Roberta WORTGAUES Brown, Elias G. and wife to David Frank, w. s. of 3d av. s. of 104th st. 1 year av. a. of 104th at. 1 year
Bloodgood, Franck and wife to Julia Dellinger, a. c.
corner of Lexington av. and 111th at. 1 year.
Banker, Gilbert W. to Georga Brestel: a. s. of 126th
st. west of 2d av. 1 year.
Bronson, Willett and wife to John H. Harbeck, n. s.
of 76th st., west of 9th av.; 3 years.

st. weat of 2d av.; 1 year.

Brosson, Willett and wife to John H. Harbeck, n. s. of 70th st., west of 9th av.; 3 years.

Bennet, Mary M. and husband to Eleanor Van Rensselaer, n. s. of Henry st., between Jefferson and Clinton sts.; 1 year.

Cuigin, James and wile to Sarah Borr n. s. of 45th st., e. of 7th av. instalments.

Craig, Annie, to Caroline Tripler, n. s. of 125th st., e. of 8th av.; 3 years.

Connoily, Isabelia S. and others, to Florence V. C. Bishop, s. e. corner of 59th st. and Circle, 3 years.

Coger, Daniel and wife, to Mary A. Carlisle, s. s. of therry st., e. of Fite st. 5 years.

Eddy, Louise K. and husband, to Mutmal Life Insurance Company, s. w. corner of Irving place and 17th st.; 1 year.

Jaeg, Louis and wife, to Peter Doeiger, n. s. of Stanton st., w. of Carystie st.; 5 years.

Kasmeyer, Julius and wife, to Henry Strippel, 8th av. (25th ward); 4 years.

Same to same, n. e. corner of 2d av., 74th st.; 1 sense.

74th st., 4 years.

Same to same, n. e. corner of 2d av., 74th st; 1
year.

Klota Margaretha, to A. B. Sands (executor of), n.
s of 13th st, 5 years.

Same to Martin tirosaman, n. s. of 13th st., 2 years.

Kingaland. Daniel and wife, to Joseph W. Douglass,
s. s. of Strayvesant. w. of 10th st., 5 years.

Lynd, Robert B., to John B. Lee, s. 5 of 54th st., e.
of 5th st., 1 year.

Same to same, s. s. of 54th st., e. of 6th av., 1 year.

Langley, Eugene, to Geo. J. Hamilton, s. w. corner
of 77th st. and ist av., 1 year.

McManus, Thos, and wite, to New York Life Insurance Company, n. s. of 55th st., e. of 6th av., 1
year.

Same to same, n. s. of 55th st., e. of 6th av., 1 year.

Same to same, n. s. of 55th st., e. of 6th av., 1 year.

Same to same, n. s. of 55th st., e. of 6th av., 1 year.

Same to same, n. s. of 55th st., e. of 6th av., 1 year.

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Same to 3. R. Smith, n. s. of 58th st., e. of 6th av., 1 year.

Same to 3. R. Smith, n. s. of 58th st., e. of 6th av., 1 year.

Same to 3. R. Smith, n. s. of 58th st., e. of 6th av., 1 year.

same to J. R. Smith, n. s. of SSth st., e, of 6th av., i year.
McLesy, Emma J., to W. T. Washburn, Jr., n. s. of 82d st., e. of 4th av.; l year.
Same to same, n. s. of 82d st., e. of 4th av.; l year.
Montgeomer, William, to William Rynhart, a. of 37th st., w. of 1th av.; l year.
Mennges, Anna M. and others, to John J. Freedman, n. s. of 87th st., &c.; 2 years.
Rowan, James and wile, to David Stavenson, Jr. e. s. of 1th av., between 35th and 36th sts; 5 years.
Randouble, R. E., to Henry Meiga, n. s. of 83d st., w. of 1th av., 5 years.
Sterling, Woodsey G. and wile, to Charles Judson, w. a. of Greenwich st. (8c. 3.28).
Sterling, Gatharine E., to same, No. 328 Greenwich at surges. Sarah and husband, to Newton H. Barney, No. "H Brussway, if year, lewert, Samuel and wife to Groege B. Greer, n. a. of 45th at. n. of 5th at. 5 years. Chival, Moritz and wife, to United States Life Insurance Company, w. so of sit av., n. of 58th at.; 1 Gonpany, w. s. of Editabeth St. B. of De arrest, ;
Schuchmann, Phillip and wife, to Phillip Volker, s.
s. of Buth St., e. of 2d av. 5 years.
Shapter, Richard, to John Empley, w. s. of Delancey
st. e. of Essays st.
Townsend, Fred and wife, to J. H. Mortimer, n. s. of
Buth st. e. of Medison nv. 4 wears.
Van Buren, Mynder (Ex.), to Charles M. Cauldweil,
n. w. corner of ith av. and 5zd st.; 3 years.
Wood, Mary B. and others to Horatio Gomes, n. s.
of Beaver st. (No. 21); 1 year.
Wood, Joseph L. R. and wife to Mutuai Life Insurance Company, s. s. of 1st st., s. of Byeery; 1
year.

rance Company, t. s. of 18 of Bonery: I year.

Same to same, s. so fist st. e. of Bonery: I year.

Same to same, s. so fist st. e. of Bonery: I year.

Williams rdward E. and wile to Jonas Smith, No.

101 Jay st. I year.

Same to These A. Heuderson, No. 101 Amity st.;

FOR SALE.

A PIRST CLASS WINE AND LIQUOR STORE FOR not attend to it. Apply to it. K. & F. B. THURBER & CO., 116 Seade at., New York. 116 Seade st., Naw York.

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Accompanying these presses, which are capable of prints 14,889 an hour, we will throw in one Wetting Machine

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Bleecker st. - Prices greatly reduced from January 1.

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A removed to No. 681 5th av., now open for the
et punits. For particulars send for circular.
Private lessons every day. A -CARTIER'S DANCING ACADEMY, PLIMPTON'S A. Building, Stuyeeant and 9th sts.; private lessons any hour; Glide specialty.

A. Hall 218 West 37th st.; a new class for Tuesday. DALLETMASTER DUMAR'S PRIVATE DANCING DALLETMASTER DUMAR'S PRIVATE DANCING DALLETMASTER DUMAR'S PRIVATE DANCING Children's classes; six dances taught perfectly in six private lessons; walts, gide watts, specialities.

DROUGES' DANCING ACADEMY, 361 BROOME ST.—All the tax-lensible Pances in one course of lessons.

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DE GARMO'S
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Hway Second term.

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